

THE SALVATION ARMY KNOWS

THAT ALCOHOLIC LIQUOR IS DANGEROUS TO ALL

Officers of the Salvation Army have been at work for fifty years amongst the down-and-outs. They have found that:

- (1) The majority of those who have fallen have been brought down by the Drink
- (2) That the victims of this evil are of all grades of society. No home, no walk of life, no profession, no class is free from its menace. No precaution but that of Total Abstinence gives safety

The Only Safe Way for all (Rich and Poor Alike) is Prohibition

Therefore All Ontario Citizens Should, on MONDAY, OCTOBER 20th, Mark Their Ballot Papers With

Four X's in the "NO" Column

Do not
spoil your
ballot by
marking it
with any-
thing but
X four
times

	YES	NO
1 Are you in favour of the repeal of the Ontario Temperance Act?		X
2 Are you in favour of the sale of light beer containing not more than two and fifty-one hundredths per cent. alcohol weight measure through Government agencies and amendments to The Ontario Temperance Act to permit such sale?		X
3 Are you in favour of the sale of light beer containing not more than two and fifty-one one-hundredths per cent. alcohol weight measure in standard hotels in local municipalities that by a majority vote favour such sale and amendments to The Ontario Temperance Act to permit such sale?		X
4 Are you in favour of the sale of spirituous and malt liquors through Government agencies and amendments to The Ontario Temperance Act to permit such sale?		X

Simply
mark X
after every
question
under
word No
as indic-
ed in sam-
ple ballot

THE WAR CRY

AND OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA AND NEWFOUNDLAND

International Headquarters:
101 Queen Victoria St., London, E.C.

WILLIAM BOOTH, Founder.
BRAMWELL BOOTH, General.

Canada West Headquarters:
Confederation Life Bldg., Winnipeg

No. 1,528. Price Five Cents

TORONTO, OCTOBER 25, 1919

William Eadie, Commissioner.



1865 - 1919

Our Founders—The Late General and Mrs. Booth

THE ARMY'S SPREAD
AROUND THE WORLD

And Some of the Important Dates
in its History

- 1865 Rev. W. Booth commenced Mission Work in East of London.
- 1866 Scotland.
- 1877 The name of the Christian Mission was altered to the Salvation Army, and the Rev. W. Booth assumed the title of General.
- 1878 "First Corps" Flag presented by Mrs. Booth.
- 1879 First number of "The War Cry" issued.
- "First Army Band formed at Consett, United States."
- 1881 Australia and France.
- 1882 Headquarters of the Salvation Army opened in Queen Victoria Street, Whitechapel, London, England, and Canada.
- 1883 South Africa, New Zealand, and Iceland.
- Women's Social Work inaugurated.
- 1884 First International Congress held in London.
- Self-Defence Week inaugurated, Germany.
- 1887 Italy, Holland, Denmark, and Zululand.
- 1888 Norway, Argentina, Finland, and Belgium.
- 1889 Catherine Booth promoted to Major.
- 1891 Uruguay.
- 1892 West Indies.
- 1894 International Congress held in London, England.
- Java (Dutch India).
- 1895 Japan and British Guiana.
- 1896 The Founder opened the American Branches with prayer.
- 1904 King Edward VII. received the Founder at Buckingham Palace.
- Third International Congress opened in London, Panama.
- 1905 Freedom of the City of London and the City of Kingston conferred upon General William Booth, also the degree of D.C.L., Oxford.
- 1907 The Founder received the Emperor of Japan.
- 1908 Korea.
- The Army commenced work among the lepers of Java.
- 1911 International Social Council in London.
- 1912 The late General's last public appearance—his 83rd Birthday Celebration in the Royal Albert Hall, London.
- General William Booth lays down his sword—August 20th.
- Appointment of William Brewin Booth (Chief of the Staff) as General announced.
- 1913 Mothers' Hospital in Clapton opened by H.M. the Princess Louise.
- 1914 International Congress opened in London.
- King George V. received the General at Buckingham Palace.
- The General dedicated first Motor Ambulance Unit for service among the troops.
- 1918 Luzon Colony in Sumatra opened.
- Inauguration of Life-Saving Guards Organization in London.
- British Honduras, China and Burma.
- The General, at the Quilishah, dedicated a second Motor Ambulance Unit for the Eastern Front and handed a cheque for £20,000 (£10,000) to the British Red Cross Society, as a subscription from the Salvation Army for a third unit for the Western Front.
- 1917 China.
- Atty-Comptroller General appointed first Territorial Commander for Scotland.
- The Order of the Founder created by the General.
- 1918 Wales and Ireland constituted sub-Territories.
- At the 5th Anniversary of the Woman's Social Work at Westminster, the President of the Local Government Board announced a grant of £20,000 (£10,000) from the British Government towards the Army's Maternity Work. This is the first State Aid received by the Army in Great Britain.
- The General laid great Peace Thanksgiving Celebrations in the Royal Albert Hall, London, and in various Provincial centres.

What Hath God Wrought!

HALLELUJAH!
In 1865 General William Booth stood alone
on Mile End Waste

LATEST INTERNATIONAL STATISTICS

Countries and Colonies occupied by the Salvation Army...	63
Languages in which Salvation is preached...	40
Corps and Outposts...	9,859
Social Institutions...	1,231
Day Schools...	658
Naval and Military Homes...	22
Officers and Cadets...	
Field and other Work...	14,045
Social Work...	3,329
Persons without rank wholly employed...	17,374
Local Officers (Senior and Young People's)...	6,291
Bandmen (Senior)...	63,464
Bandmen (Young People's)...	24,477
Songsters...	4,270
Corps Cadets...	21,614
Number of Periodicals published...	14,316
Total copies per issue...	1,184,652
MEN'S AND WOMEN'S SOCIAL WORK	
Shelters and Food Depots (Men)...	70
Shelters and Food Depots (Women)...	9
Food Depots (separate)...	4
Hotels for Working-men...	175
Hotels for Working-women...	24
Total Institutions...	282
Total accommodation...	27,590
Beds supplied during the year...	6,647,770
Meals supplied during the year...	12,806,943
MEN'S INDUSTRIAL INSTITUTIONS	
Homes...	125
Elevators...	13
Workshops...	24
Wood Yards...	31
Total...	193
Accommodation...	7,174
Men supplied with work (temporary and permanent) during year...	104,871
LABOUR BUREAUX	
Branches...	119
Applications during year...	187,123
Situations found during year...	137,791
PRISON-GATE WORK	
Homes...	20
Accommodation...	650
Ex-Criminals received during year...	2,805
Number passed out satisfactory...	2,352
INEBRIATES' HOMES	
Branches...	11
Accommodation...	348
CHILDREN'S HOMES	
Branches...	55
Accommodation...	2,959
Creches...	29
Industrial Schools...	22
Accommodation...	1,555
WOMEN'S INDUSTRIAL HOMES	
Branches...	117
Accommodation...	3,883
Women received during year...	6,876
Passed out satisfactory...	6,272
MATERNITY HOMES	
Branches...	61
Accommodation...	812
Farms...	35
Slum Posts...	159
Other Social Institutions, including Hospitals, Village Banks, etc...	158
Total number of Social Institutions...	1,231
Total number of Officers and Cadets engaged in Social Work...	3,329

A MANY-SIDED
WORK OF MERCY

- Among the Branches of the Social Work which are now in operation in various parts of the world are the following—
- (a) For the Starving, we have—
- 1. Children's Free and Parting Breakfasts.
- 2. Cheap Food Depots.
- 3. Special Bazaar Funds for cases of Special Distress.
- 4. Old Clothes Depots for Blum Families.
- 5. Poor Men's Halls.
- 6. Cheap Grain Stores.
- 7. Famille Loan Fund for Destitute Indians.
- (b) For the Drunkards, we have—
- 1. Drunkards' Brigades.
- 2. Midnight Drunkards' Brigades (at all times in any sudden emergency—Fire, Flood, etc.).
- 3. Drunkards' Advice Bureaux.
- 4. Homes and Colonies for Inebriates—Men and Women.
- (c) For the Paupers, we have—
- 1. Workhouse Brigades.
- 2. Pauper Colonies.
- 3. Pauper Transportation.
- (d) For the Unemployed, we have—
- 1. Labour Bureaux—Men and Women.
- 2. Industrial Homes.
- 3. Labour Wood Yards.
- 4. City Salvage Brigades.
- 5. Factories.
- (e) For the Homeless, we have—
- 1. Midnight Scouts.
- 2. Shelters for Men and Women.
- 3. Maternity Homes.
- (f) For the Criminals, we have—
- 1. Prison Visitation.
- 2. Prison Hospitals.
- 3. Prison-Gate Work.
- 4. Probationary Officers.
- 5. Correspondence Bureaux.
- 6. Ex-Prisoners' Homes.
- 7. Criminal Settlements.
- (g) For the Deaf and the Deafness of Speech, we have—
- 1. Visitation of Streets, Brothels, Yeshi, Warrens, Clubs, etc.
- 2. Day and Night Meetings.
- 3. Resolving Homes.
- 4. Rescue Homes.
- 5. Day and Night Meetings.
- 6. Village Dispensaries, Laundries, etc.
- 7. Maternity Homes.
- 8. Investigation and Detective Department.
- (h) Blind Work. We have—
- 1. Visitation.
- 2. First-Aid Brigades.
- 3. District Nursing.
- 4. "House of the Poor" Aid.
- (i) For the Sick, we have—
- 1. Visitation.
- 2. Hospitals.
- 3. Dispensaries.
- 4. Village Dispensaries.
- 5. Leprosy Colonies and Hospitals.
- 6. Maternity Nursing.
- (j) For the Aged, we have—
- 1. Evacuation Homes.
- (k) For the Young, we have—
- 1. Homes for Neglected and Wayward Boys.
- 2. Homes for Neglected and Wayward Girls.
- 3. Homes and Colonies for Boys.
- 4. Day and Night Meetings.
- (l) For the Lost, we have—
- 1. Inquiry and Correspondence Bureaux.
- 2. Legal Assistance.
- (m) Prevention of Recidivistic Work for Young Girls. We have—
- 1. Servant Homes.
- 2. City Institutes.
- 3. Theatrical Girls' Homes.
- 4. Regiments.
- 5. The International League for the Protection of Women and Children.
- (n) Anti-Slavery Bureaux. We have—
- 1. Advice Department.
- 2. Loan Department.
- (o) Social Services. We have—
- 1. Immigration.
- 2. Home Colonization.
- 3. Colonization over the Sea.
- 4. Land and Farm Colonies.
- 5. Small Holdings.
- (p) For the Soldiers, we have—
- 1. Naval and Military Homes.
- 2. The Naval and Military League.
- (q) Deep Sea Brigades. We have—
- 1. Mission Boats.
- 2. Life Lines.
- (r) People's Palace and Salvation Army Halls.
- (s) Training Colleges.
- (t) Young Men's Clubs.

PRAISE GOD FOR THE SALVATION ARMY!

For Fifty-Four Years a Living Force Stirring All the World to Action
for the Glory of God and Betterment of Mankind
and Its Best Time Still Ahead

FIFTY YEARS AGO there was no Salvation Army. The statistics and particulars given on the opposite page will help one to form some little idea of the extent of the development of faith and works, for the glory of God and the betterment of mankind, that has followed the consecration of William and Catherine Booth half a century ago.

Speaking at the London celebration of the Jubilee in the Royal Albert Hall, the General said: "I feel that we have occasion especially to praise God both for that which is past, and for that which we realize the future holds for us!" Great as is the occasion for saying Hallelujah! over the past, the reason for rejoicing which is greatest of all is that the Salvation Army is not some vast monumental edifice, the building up of which has given the world something which is a joy to contemplate and which may last, as it is, a complete and perfect building, for centuries to come, but that it is a living organism. Much as has been done, and as quickly as one door of opportunity has been passed, more and more work, oft-times of the most unexpected character, is thrown upon it, and further doors in altogether unanticipated directions, open before it.

THE VITALITY of the Salvation Army has been demonstrated not only by its having survived in robust health the fiery trials within and strenuous buffetings without which marked its earlier days, and the even more dangerous and insidious temptations of later and easier times, but by the life it has created wherever it has gone. Compare the condition of things in the Churches and in the sphere of Philanthropic work as it was before the advent of the Army almost anywhere, with what it is to-day. Nay, go beyond that; compare the present-day attitude of those in authority towards the poor and unfortunate; see how prisoners are dealt with; note the trend everywhere to look upon even the criminal in the light of a subject for every possible effort to bring about reformation, instead of an outcast who must not only be vindictively punished, but for ever afterwards branded as an evil-doer. We do not claim that nothing was done, nor would have been done without the Salvation Army, but under the Hand of God the Organization has been used to create in public consciousness such a conviction of man's duty to man, that the whole civilized world has been stirred to action.

NO REFERENCE to our Jubilee could be complete without a tribute to the man under whose hat, as he used sometimes smilingly to say, the whole Salvation Army at one time was to be found. We cannot do better than again quote from the Jubilee address of the General:—

There must be in the mind of us all many thoughts, the first of which, perhaps, concerns our dear old General. Every day of my life I am increasingly conscious that he was a man raised up by God for the accomplishment of a work purposed in the mind of

God Himself. And looking back upon the history of the Army and recalling something of the struggles of the early days, I realize how God not only wonderfully called him to that work, but as wonderfully sustained him in carrying it forward.

Going a step further, I should say that there were two guiding ideas which, more than any others had to do with the work he accomplished for the world. First—It was firmly fixed in his mind that the lost can be saved, and second, that the saved can be made into saviours of others! (Volley.) And if you were to ask me from what single spring of purpose and thought the Salvation Army sprang, next to the inspiration of the Holy Spirit, I should certainly say it came out of those two paramount convictions.

How remarkably, also, he exploited what I think is the New Testament idea of religion—that it should be a fighting religion! From first to last he stands before us as an example of whole-hearted and desperate fighting for God, for the suffering, the poor, the lost, and the forgotten.

If anything marks out the story of his life above other things, it is what he expressed at nearly the end of his earthly course—that while there was a suffering soul remaining, he would fight for that soul; and while there was a lost woman, he would fight for that woman; and while a drunkard still lived, he would fight for that drunkard; and while a criminal remained in the prisons, he would fight for that criminal.

IT WILL BE the desire of every Salvationist, and, indeed, of the many friends of the Organization who not only approve its work and its outcome, but like to look deeper and to understand the principles that underlie it, to have, as the contribution of "The War Cry" to the Jubilee celebrations, a statement of these which shall be as complete and authoritative as possible. During the course of the past few months the General gave to a representative of our British contemporary a series of interviews in which he dealt with this aspect of the rise of the Organization. We feel we cannot do better than collect within the pages of our Jubilee Number these interviews. We have, therefore, a "War Cry" which is unique because it may be said to be entirely the General's, and is certainly so because the articles it contains are thus contributed by the greatest living authority, by virtue of his knowledge of them from the beginning, on the subjects that are dealt with.

FOR THE BENEFIT of those of our readers who may not be in close touch with Salvation Army affairs it should be explained that while 1915 was the actual year of the Jubilee of the Salvation Army, celebration of the event was deferred until after the war.

I.—WHY A JUBILEE CAMPAIGN

"MY IDEA for the Jubilee Campaign is to make it a special occasion and opportunity for praising God. Like a directing hand, it must point to God all the time, and in everything that is undertaken. I want the Army everywhere to turn, in its simplicity and sincerity, towards the Throne, and with humility and recollection thank and adore our Lord for what He has done."

It was the General who was speaking, and although the subject upon which the interviewer had requested enlightenment on behalf of "Cry" readers probably loomed up before our Leader's mind much as a huge mountain of many aspects, his conception of the purpose of the memorable event was clear and defined. No danger here of a "false start!" He continued:—

"I expect that we are going to make to the world a true presentment of the Army's work, and that we are going to do it in the most outspoken, demonstrative—sensational, if you like—and characteristic manner possible. But that is not the first object—which is a full and unreserved recognition of the fact that it is He who hath made us and not we ourselves."

"Then, General, I take it that Salvationists,

no more than the public, can properly estimate the causes for gratitude and thanksgiving without at least some close acquaintance with the Army's past."

"Exactly! It is when one looks back not only at the birth and growth of the Movement as a whole, and at some of the external difficulties which have been surmounted, but at the extraordinarily adverse conditions, especially of the first twenty years, that one must see the presence of something greater than



THE GENERAL

any human power. Why, the Army, in the task it set out to do, was a contradiction—an anomaly! It was a kind of burning bush, in that it flourished in the very flames that ought to have consumed it. It lived by those very things it had to condemn and denounce and smash up! Just think. 'Its selfishness rebuked the selfish; its aggression and outspokenness offended the formal religionists; its happiness was a condemnation of the drab Christianity which was so predominant in those days.

"Or, take this: That for years after the Army started, the Founder had to recruit his Evangelists from some of the churches—and I got some valuable men, too. Yet all the time he was in diametrical opposition to many of the views of those very churches as to carrying on a religious crusade. So that it came about that we were continually struggling in an atmosphere that was not only unfavourable, but actually opposed and unnatural to us.

WOULD HAVE WITHERED IT

"Ought we not to praise God, then?—that 'a thing did not die of the frosts which always settled in the neighbourhood of the religious critics, and that, on the other hand, it did not perish owing to the scorching hatred of those who resented the idea of common people being appointed as teachers, and who denounced the dear old General and the Army together for daring to set up domestic servants—and women at that!—and bricklayers, and labourers, and factory hands to preach the Gospel of Christ. If they could—and they did their best—they would have withered the little growth before it was capable of standing by itself."

The use of an old phrase must be pardoned—the General had summed to his subject. Memory had it: victory, light, and his eyes

glowed. Rapidly he was re-living the stirring episodes of the Organization's past. Questions were incessantly needed to draw forth the treasures of his experience.

"But I feel," he said, "that, after all, those outward difficulties which were so present with us, and which are still so moving to hear about—such as slanders and mobs and persecutions and poverty—were comparatively small by the side of the difficulties that were within the people themselves who planted the young enterprise. Though there is no doubt whatever that William Booth was called by God to do this work for God, there is no evidence to show that he learned much about it until he came actually to do it. Thus you had in him, and in Mrs. Booth, and those immediately around them, all sorts of prejudices to remove and ancient shibboleths to dispense with.

WOMEN PREACHING

"I shall never forget the rebuke I received the first time I put up a girl of tender years to speak for Christ in the street. I was told that this was really 'beyond anything,' and I know that I felt I was assuming a tremendous responsibility! Sincere people, you see, trying to walk a new road, but having to make that before they walked on it. Shocked by 'blunders' which we soon saw that God approved, we realized something of what had to be overcome in us!

"Again, there was the matter of women preaching. With the exception of my dear Mother and one or two Quakers, few if any women had ventured it in our time. It was considered a most outrageous thing, particularly to go to speak at theatres, and other public resorts. A woman to stand up and talk to men! she was put down at once as a questionable character, an objectionable person altogether. Be sure that our Founders were just as much as anybody else from the supposed intrusion upon traditional modesty and womanly delicacy. It was not merely that the men concerned were accused of being under 'petticoat government,' or charged with getting their living by the toil of the women—that was external, and though painful, it ceased before long—but it was this inward perplexity as to whether it was the best method—whether it was right.

"Further—there was a more subtle difficulty still. While earnestly seeking the mind of God; perceiving the vastness of the need; conscious that even a slight knowledge of



The First Salvation Army Headquarters, Whitechapel Road, London

Jesus Christ's Salvation could change the whole direction of human lives; and realizing the possibility that the measures which had achieved what we had already seen in London could do something everywhere—we felt on the other hand the intense desire to make a people who, probably could never be a very numerous people, but who should be in the highest sense of the term the intimate people of God, kept utterly separate for Him. This limited view of what we might aim at was



MRS. GENERAL BOOTH

most attractive because of our own personal experiences, and yet the other view—that of going out after and influencing the vastly greater number—in short, influencing the whole world—prevailed. Reflecting on it now, will anyone say, that the right course was not taken?"

"After a pause, the General added: 'It was like building your aeroplane while you are flying! Notwithstanding all this, new thing of life grew up not in an atmosphere favourable to it, like a mushroom, but in an atmosphere that was unfavourable, and it triumphed! This makes me so certain that the Hand of God was on us. That the formation of the Army was due to no human inspiration, but that it came of a Divine impulse, that it was born of the Divine Spirit.'

The General passed swiftly on to another consideration.

"The Army has been remarkably helped to accomplish its work by its ability to throw off what did not help it to really leave the things that are behind. I do not say that this has always been able to do this as easily as it might have done, nor that even now it has thrown off everything that it ought to throw off, but taking those first twenty years, look at the freedom which it obtained in regard to music that was associated with the unhelpful religious life of the world.

BROKE THROUGH SOLEMNITIES

"Note how the Army broke through the unnatural solemnities of religious worship and service. It may be said by some that here and there we have approached the region of irreverence. Perhaps so, but never mind look at the tremendous gain represented by freedom from the stiffness of ordinary religious work, the mechanical, the affected intonation

(Continued on Page 12)

II.—EARLY STRUGGLES AND TRIUMPHS

Some Fascinating Episodes—Methods Adopted for Reaching People—How Helpers Were Obtained

"YOU were speaking," the interviewer reminded the General, "of the peculiar and adverse conditions, both internal and external, confronting the Army at the start."

"Yes; and I would like to add a little to what I have already said on that subject. There is so much in the past that should encourage and inspire us for the present and the future, and that has a bearing even upon the day's problems and difficulties. Perhaps the most serious consideration facing us in those very early years was how to attract the attention of the people. It is almost impossible for us to realize now the cold, stony indifference of the masses with regard to religion that then prevailed. On the one hand, we were opposed by the formal religionists because we gave free breakfasts, had a maternity club, and were run after by the 'spongers' who created loaves and fishes; on the other, the rather better class of workmen sneered. 'Oh, if I'm going to have religion at all, I'll go to church for it! I won't have this miserable thing that's running about the streets!'

WE PEGGED AWAY

"This is not to say that from the beginning the old General was not in himself an attraction, but I have heard him preach mightily to not more than two hundred people in Poplar and Limehouse and Bethnal Green. The problem of getting at the people in bulk was the problem."

"And how was it solved, General?"

"We pegged away! We used the few folks we had to secure more. The Soldiers—and I include myself among them—did the bulk of the advertising. I myself had a bill-sticking outfit, a pair of sandwich-board, and a hawk or a hound. This latter enabled me to hawk the Mission Magazine, its Song-book, and so forth in places where meetings were forbidden. My method was to read a bit, explain it, and make a dash for the people's souls. Then when I saw a policeman coming I would say: 'Here you are! One penny! What'll you buy?' And then begin the same tactics again. Of course I sold some. We would also chalk announcements on the pavements, and go from house to house proclaiming our message.

"Ah, how we valued every convert we won! How highly we thought of a congregation of fifty or sixty! How we toiled with them, struggling for the Salvation of the last man to remain! How I would love to see a great outpouring of that spirit of personal attack upon our Soldiers all over the world in these times!"

OPEN-AIR FIGHTING

"You used other special means, General, for attaining your purposes?"

"Several, one of the most effective being our Open-air fighting, for the practice of which East London was specially favourable. We took to the side-streets, only coming into the big open spaces for certain meetings, partly because the rabble made procession so difficult. Even this helped us, for it drove us more into the back streets, where we got the people to listen. When these meetings were broken up, as they frequently were, especially in Whitechapel and Stepney, they merged into a general conflict, and we went for personal attack, until we could resume once more. And I must say that we never left those side streets without somebody having been helped. People would come out of their houses and say, 'So-and-so is ill in there; will you come and speak to them?' Or, 'There is trouble there; can you do anything?'

"You must remember that at this period we had no Bands, and indeed no instrumental music, beyond an occasional fiddle. But everybody sang and sang and sang! And this feature was exceedingly attractive. As I said

before, our tunes were often well-known popular melodies, in which all could join, though they might not know our words. I remember one procession, for example, in which my dear father was leading. We started our song to the tune of 'Grandfather's Clock,' and it was taken up wholesale, creating a tremendous stir and attracting many fresh folks.

MADE PEOPLE HAPPY

"Then no small factor in our making headway was the happiness of our people. The smiling faces, the freedom of greetings, the 'Hallelujahs'—often inserted in anything but the right place!—all served to indicate a form of religion that made people really happy. The same characteristically joyful our indoor meetings—although early on we had but three or four Halls—so that people came to realize that here religion could find natural expression. If they were glad, they could laugh; if they wished to rejoice, they could clap their hands; if they felt sad, they could weep. Thus, little by little, we won our way.

"I must not forget another powerful influence in our favour—the persecution endured by the converts. Many cruelties were practiced both on men and women because of their religion, but their brave and consistent attitude under suffering was turned to good account in arousing the wonder and curiosity of those around. The people wanted to know what it was that produced this amazing kind of person, who, for the sake of an idea, would be hammered and smashed, yet not yield or retaliate. Some of the persecuted were men working at the docks or in the big railway centres, and the way in which they bore ill-usage for Christ's sake resulted in the winning of many of our trophies. Not only were our people bullied, but they lost their situations, were turned out by their landlords, tradesmen would not trust them, mistresses dismissed servant girls, and the young men often sustained injuries of a serious character.

SOMETHING IN IT

"This, as well as our following-up of individuals—going down to the public houses and public alleys and music halls after them, finding them out in their misery and drunkenness—intervened their neighbours and produced a growing impression that after all there must be something good in this 'noisy crew.'

"Extensions came, and they came about in much the same way as to-day. Amongst those who got saved were people perhaps from a

distance. These at once desired to establish the Army work in their own neighbourhood, and they began in an irregular and unorganized way to hold meetings and raise up a group of kindred spirits. Thus it became the Founder's aim to appoint somebody to take charge of these isolated groups, and he called for Evangelists—either men or women.

"Here arose another of our great difficulties. We had not then learnt, as we have since done, that men and women in their first love to Christ are often better for this pioneer work than others who have had a long probation and become set and cautious. So my father had to look towards the religious societies for some at least of his helpers, and no doubt he obtained from them some valuable material. That is apparent when we remember such worthies as Dowdle, Ridgell, Cornbridge, Pearson, Thomas, and others.

BECAME THE BRIDGE

"Having got helpers, though, our perplexities were not ended. Here were these men of varying abilities and temperaments, strangers to each other, and with prejudices and shibboleths to shed, to be taught and trained for this great undertaking. Only gradually could they be developed and equipped, and perhaps this, too, was all in the good order of God for the Army's people, formation and advance. Yes, the Lord was wonderfully in all this, and it was He who touched the hearts of these men to leave their friends, quarrel with their prospects, and throw in their lot with a little, unknown Minister that was ruled more or less automatically by this strange and extreme mood. What is more, in a marvellous way they ultimately became the bridge between the Christian Mission and the Salvation Army. 'Looking back upon those times I see how wonderfully the living end of the Movement was there, although it found expression in ways different from those which obtain to-day. And my hope for the future is that that living end will continue to find expression in such ways as will meet altered conditions and requirements.'

"Yes, I am confident that this living spirit of the Army will persist in finding expression whether in Russia, the Balkans, China, the United States, Australia, or elsewhere! I see as I look back—and must not every Salvationist see?—now, without there being any particularly design in our own minds concerning this Movement, there was all the time a great and wonderful design in God's mind. To Him be praise and glory and honour!"

The Birthplace of the Salvation Army
The Founder addressing a meeting at the Tent in the Quaker Burial Ground, Whitechapel

III.—THE ARMY'S DISTINCTIVE TEACHING

Glorious Truths of Salvation Upon Which the Movement is Founded—Every Member a Responsible Soul Winner

WHILE the Salvation Army is neither creedless nor creed-ridden—while it never of deliberate intent rejected a creed or set out to invent a brand-new one—it yet claims to possess a creed of unsurpassed simplicity, beauty, and power! Compressed into a precious couplet and proclaimed the world round, it declares:—

His Blood can make the vilest clean,
His Blood avails for me!

That was the creed of Mile End Waste. It is the "theological" gem of the Army's Jubilee pronouncements.

SURE FOUNDATIONS

Though "The War Cry" representative was conscious that an interview, with limits of time and space, is scarcely the most suitable medium for the adequate setting forth of doctrines and beliefs, the General was good enough to indicate the sure foundations of the Army's Faith and to name some of the incontrovertible Truths upon which its Appeal to Humanity is based.

"In all these records with which you have favoured us, General, you say that the distinctive teaching of the Army has played a large part in promoting the success with which God has crowned its efforts?"

"Yes, I do not hesitate to assert that nothing has happened in the history of Christianity which has more vividly illustrated Jesus Christ's saying, 'The Truth shall make you free.' From beginning to end, in sunshine and storm, the Army has held fast to certain vital truths, or, as we sometimes call them, Doctrines. Looking back, this appears all the more striking because from the very inception of the Movement we have been accused, right and left, of neglecting to teach either our own people or those outside. Even to this day, indeed, I am positively amused to hear one set of critics deploring the fact that we fail to teach the foundation truths, while I regularly hear another set applaud us to the skies because we have no creed and are free from all the 'trammels' of theology! Now I contend that, after the Apostles, we have probably been the greatest teachers ever raised up by God for the instruction of the common people—the mass, that is, who knew nothing of vital religion, and for the enlightenment of those who, before God's message reached them through the Army, were altogether in the dark."

WIDENED AND DEEPEMED

And the Army teaching, from the start, was the same as it is to-day?"

"Except that in some respects the apprehension of the truths taught has widened and deepened. Quite early on in the development of the Organization the leaders came to a large place themselves in regard to the experience and teaching of Salvation. Commencing with more or less of the limited view of a personal Salvation which had then been common in the sphere in which they moved, and powerfully convinced of the unlimited possibilities of the grace of God in the individual, they came in time to have an enlarged perception of the meaning of Salvation. Both the old General and my dear Mother were irresistibly impressed with the call of God to get the people saved from sin and hell, and it was that which at first filled their thoughts."

"Thus it was that the early converts were not to the Churches—with the result that many of them quickly fell away. Others came and reported that they were not received very cordially, while others again realized that they were 'speckled birds' even where they were apparently warmly welcomed."

"The first extension of view took place when it was realized that the true ideal would be to gather these converts into a community, or society, whose aim should be to use all its members to make other converts. This soon came about, and a new thing began to be seen—instead of converts being added to the rolls of existing religious bodies—gathered in, sheltered, and little more heard of them—the first thought and anxiety was that each should be turned into a worker for other



The Army of the Helping Hand

Some of the many ways in which the Salvation Army is serving the people of all lands are shown in the above small sketches. To everyone it beckons, "Come!" and points them to the Saviour of mankind.

souls. Thus the Christian Mission was formed with the thought that every member was a responsible soul-winner. It immediately began to reproduce itself—which the Army has never ceased to do.

STILL LARGER IDEA

"And now another and still larger conception made its influence felt, one which although it did not make its way with any great rapidity, came over a period of years to be one of the most important governing forces in the Army's life. I mean this—that it was perceived that Jesus Christ's scheme of Salvation comprehended more than the conversion and holiness of the individual. That while this must ever come first, and can never be replaced by anything else, Salvation must embrace the whole idea of loving service for the world. So the Army began to teach its people, and has gone on teaching its people, that not only must they for themselves be reconciled to God—born again—and walk in white; and not only must they, when thus transformed, seek for the Salvation of sin and hell of those around them, but, more than this—they must also consider themselves the servants of all, called upon and commissioned by Divine compassion and wisdom to render every service which kindness, sympathy, long-suffering, and forgiving love can inspire or exact."

"Consequently we say to the people who are saved: 'Go and try to get your neighbours saved by the same Saviour!' He died for them. He lives for them. He loves them. But—feed them if they are hungry! Wash them if they are filthy! Clothe them if they are naked. Visit them in their afflictions! Weep with them in their sorrow! Stay by them in their sicknesses! Treat them as friends rather than

as neighbours! And do all this whether they will accept our Gospel or not!"

Surely the General has condensed the Salvation Army—its creed and its deed—into a few sentences, and it was but the most natural sequence to hear him say:—

INEVITABLE OUTCOME

"You will see what this led to—the progress and expansion of the Movement at which both the religious and secular worlds have marvelled. Yes, here also is the true principle underlying the Army's Social Work. That work has not taken the unique position it now occupies in our world-wide propaganda and activities by mere accident or by a passing spasm of sympathy and compassion. It is the natural and inevitable outcome of the truth to which I have just been referring."

"Do you not realize how different this is from the normal notion about religion and charity—that people should be gathered in from the world into a little flock, sheltered and instructed by devoted pastors, made cosy in their conventional ways, and then, in their tables, while the great world outside sweeps past them not only to suffer but here but to drop into hell hereafter? Oh, I would say to all my beloved Salvationists: Beware of anything which tends to narrow down this great conception, this grand evangel that by the power of Christ and Him crucified every Salvationist is to have a hand in putting right everything that is wrong!"

BENT ON WINNING OTHERS

"This is what I mean when I say the Army is the Army of the Helping Hand. It is an Army of God! An Army of men and women won for God! An Army before everything else bent on this—the winning of others for God! But an Army also sent by God to cleanse the slums—to close the brothels—to stop the drink—to love the unloved—to denounce wickedness whether in the high or the low—to call men from their animism and selfishness—to fight for the right."

"What is more, this conception contains the germ that gave the impulse to the Army's work on behalf of other lands. We had no ambition to become just a Missionary Society—no matter how good—as that is ordinarily understood. Rather our idea was: Here are these people! They can be helped in and from their miseries and woes and sins. And I contend that to-day in almost every land the Army is showing this truth in operation—that in order to be true followers of Christ we—even the humblest and weakest of us—are just as much bound to go about as He did, doing good wherever there is good to be done, as we are bound to pray, to keep the Commandments, or to love one another. Really, what is all this but a practical and living presentation of the Everlasting Word of God, by which He started out to make a people for Himself and unto His glory—the Word which says, 'Thou shalt love the Lord Thy God with all thy heart... and thy neighbour as thyself?'"

AT THE VERY ROOT

"There are certain fundamentals or doctrines upon which the Army is built, General?"

"Of course! And let me say at once that while these may not have been spoken of in every address, and that while all the workers may not have attached the same relative importance to them, they from the first lay at the very root of everything that was said or done."

"There was, for example, the truth of Revelation. We believe the Bible, and unshakably by any rigid rules of verbal inspiration

and uninspired by pet theories, we brought the Word of God into the common life of the people, and we have sent forth tens of thousands of living epistles to interpret its spirit and its message to mankind."

"Salvation for every man, from every sin, was first and foremost in our glorious proclamation. And while, thank God, the Army was not alone in this, I do think it struck a distinctive note in at least one particular—namely, its insistence upon instantaneous action. Thus the message has always been followed by the application: Salvation for you—and Salvation on the spot! All over the world this blessed compulsion has been and is being put upon souls."

"The Army has never equivocated about the solemn truth of a Heaven and a hell—the one to be gained, the other to be shunned. While it has always been tremendously impressed with the compassion which does not exaggerate his guilt, but, on the contrary, pities the sinner, yet it has ever been keen and fierce in its denunciation of wrong-doing and in its contention that in the very nature of things

sin must either be pardoned here or be punished hereafter. 'Give up your wickedness,' we have said in every language under heaven; 'drop all your devilish doings—or you will surely be damned!'"

"Nor can I exaggerate the importance of the Army's proclamation of a Full Salvation. A second experience equally definite with the New Birth, in which the Holy Spirit takes full possession of body, soul, and spirit, and casts out all that is displeasing to God. I have never met a definition of this mighty truth in its relation to sin more comprehensive or more simple than that which the Founder used to give of the distinctive experiences which a man undergoes: (1) Under sin; (2) Over sin; (3) Without sin. This last blessed experience has been one of the secrets of our rising up of our Officers. We should never have dreamed of sending out the people we have chosen to be teachers of others and soul-savers had we not believed that it was possible for them to 'walk with God in white,' and that this would make up for many of the deficiencies of their training and history—this

possession of a Clean Heart and of a soul aflame with love to God and all mankind."

"Inseparably woven into all this has been the clothing of the truth with human personality. This conveying of the Divine Message through human messengers enabled us to reach the people as nothing else could have done. I know it is often felt that we do not sufficiently separate our Officers from the commonality of life; that they are not sufficiently refined and educated, and so forth. But there is a purpose in all this: We wish that the Divine Call to service and Officership should be realized by 'the common people' to apply to them. And this seems to us to be following closely in the steps both of Jesus Christ's teaching and example."

"What the Salvation Army owes to its teaching of religion pure and undefiled," the General concluded, "is incalculable. In scarcely less measure is the world indebted to it for its faithful upholding of the whole Truth of God."

"Let this Jubilee be a recognition and an expression of sincerest gratitude therefore."

IV.—WITNESSING AND OVERCOMING

The Army's Stern Battling for Its Principles, and Its Conquest Over Insidious Foes

THE SEQUENCE of conflicts which the Army's Jubilee commemorates would not be complete without some allusion to another kind of opposition than that which the General has already so graphically described. Fought neither against physical violence nor legal twistings and subterfuges, this battle was more insidious, and therefore even more dangerous to the growing community which God had led His servant William Booth to found, and which was being divinely led forth to a larger destiny for the remotion of His Kingdom.

Asked whether there had not been grave difficulties, if not losses, involved in faithful adherence to the principles which the Army believed to have been revealed, and to which he referred in the previous interview, the General at once assented.

"To begin with, in those early years," he said, "we encountered formidable opposition from the out-and-out infidel party. There was prevalent at that time a species of blatant, challenging infidelity, of which the late Charles Bradlaugh was the leading exponent. This form of unbelief had various manifestations. There were, for example, the poor, deluded creatures who went about on the 'Strike-me-dead-while-I-wait' model. We smile now at this foolish and puerile bravado, but at the time it was a very real factor in the battle for Righteousness which we had to wage both in parts of London and in some of the principal towns outside."

"Then there were what you might call the historical revilers, who brought out all the evil things—mostly imaginary—which were supposed to have been perpetrated by the followers of Jesus Christ. There were also infidels who were always seeking occasion of stumbling by challenging to debates."

CHALLENGED SOMETHING!

"This was one of the first forms of trouble with which we met in the East End of London, and was particularly associated with an individual known colloquially as 'Scotty.' His hunting ground was the Mile End Road, and he brought almost every harangue to the same climax—namely, that he challenged somebody or something! For a long while we could scarcely hold an open-air meeting, but this type of inter-rupter emerged and aired his distractions."

"And how did the Army eventually overcome?"

"It overcame by the power of testimony! From the very start we said to our youth: 'Don't argue! Your business is not to confute; this is not a matter of human reasoning. Put up some witnesses to the power of God and changed lives! Against such witnessing, no opposition could stand! When a witness like John Allen, the converted navvies, for example, stood forth in his own street and boldly declared to his mates, 'Men, you know me! You know what I want, you know what I am. If I do not live it, knock me down!' no answer could be made. It was as

effective a witness to the power of Jesus Christ as was that of the man born blind: 'One thing I know, that, whereas I was blind, now I see.'"

"It was much the same with the very bitter and widespread animosity of the idea of the sacrifice of Jesus Christ, which was at one time experienced. 'The offence of the Cross' was a reality indeed. Possibly some of our dear, earnest comrades did seem almost to invite this form of opposition by their perfectly sincere, but crudely-expressed allusions to the death of the Saviour. But that did not excuse the almost malicious eagerness with which even magistrates and some of those holding public positions sided upon this as a pretext for denouncing us as proclaiming a 'religion of the shambles.' Gradually the Army triumphed over this also, except among the narrow intellectuals, by the persistent presentation of the Truth, emphasized by the testimony of those who had been saved. I repeat, we did not meet these accusations by arguments, references to Scripture texts, or theological tags, but by the living testimony of those who, from their own experience, could say that they were redeemed with 'the precious Blood of Christ, is of a Lamb without blemish and without spot.' We sang, and were never tired of singing:—

His death is my plea,
And now the blood speaks that hath answered for me!
Another problem which met us, at any rate in the late seventies and the eighties, was the then

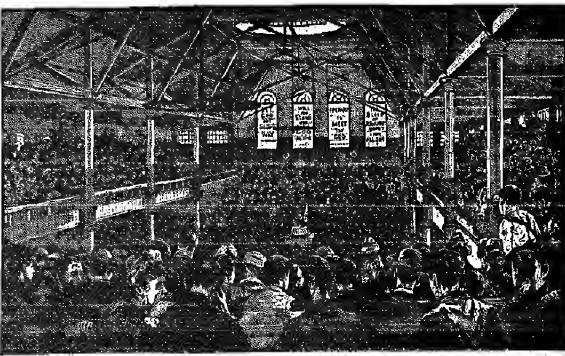
spreading doubt as to the divinity of Jesus Christ. It was not so much that the Unitarian idea openly extended itself, but rather that a subtle form of infidelity began to show itself in many quarters, where hitherto there had been a full acceptance and acknowledgment of the Divinity of the Son of God."

FRIENDS THAT HINDERED

"This reacted upon the Army in the same way as some of the difficulties I have already mentioned. In those years especially, many religious people were attracted to our meetings, came in contact with our people, and invited them to their houses. As a consequence, more than once serious trouble was brought home to us by the defection of Officers and others from the glorious Truth of which I am speaking. Not that I think the Army was for one moment in danger of relinquishing its unswerving confidence in a Divine Saviour, but I mean that some of these men and women were influenced in a way that blunted the directness of their teaching and the boldness of their witness to this glorious revelation."

"A still more arduous struggle was it to maintain in its simplicity the doctrine of Full Salvation. This arose partly because of the attitude of those who persisted in misrepresenting it; indeed, I believe it would often have been far easier to have upheld the truth in face of those who honestly attacked it, than it was to defend it in

(Continued on Page 13)



The Late Mrs. Booth Addressing a Meeting at the Whitechapel Hall, now the Headquarters of the Men's Social Work in the United Kingdom

V.—THE ORIGIN OF THE SOCIAL WORK

The Movement Towards the Slums—Practical Christianity—Rescuing Girls from the Streets—Ministering to Prisoners—The First Shelter for Homeless Men

IF every soldier carried a marshal's baton in his knapsack, as Napoleon declared, then certainly the humblest Soldier of the Salvation Army bears within him and within her, in their spirit of self-sacrifice and consecrated aggression for the Kingdom of God possibilities of vastly wider influence and more lasting fame. Within their reach, even here on this earth, is a "crown of glory" that fadeth not and a name that shall be held in continual remembrance.

WIDER ACTIVITIES

"You had in the last interview reached a point, General, where this new Organization had gained its footing, so to speak, and was beginning to stretch out towards wider activities."

"Yes, though as yet only of the Field side. It was this that took me on a distant journey for the purpose of opening what to-day we should call a new Corps. I was quite a young fellow, and was assisted locally by one of those devoted men of whom I spoke last week. Captain Thomas, as we later knew him, was not particularly great on the platform, but he had a heart of gold, of abounding love and sympathy where sorrow and poverty and suffering were concerned. Together we visited the lowest and poorest districts of that town, Thomas putting on an apron and scrubbing the dirt off the floors and cleaning the grates and lighting the bits of fire, while I helped to wash and tend the sick, cut the tangled hair of the old and helpless, and so forth. Between us we clothed the naked, fed the hungry, and sometimes performed the last loving services for the dead."

GAVE MOVEMENT DIRECTION

"Captain Thomas died not very long after, and went to Heaven in a chariot from the streets of Whitechapel; but I ask you again, what do we not owe to such as he? It was this work of practical Christianity that gave to the Movement the direction towards the lowest and slummiest of the population. We saw, from the humble beginning, a vista of human want and misery such as we had not realized before, as also a better way of dealing with it than merely going to such 'homes' with a tract or an invitation to attend meetings. Thank God, too, that our Founder and those who acted with him, instead of saying: 'This is not spiritual work, this is not the vocation of an Apostle!' had the wit to perceive that it was a manifestation of the very thing we were most striving to bring into the people's lives—the love of God."

"From this simple service of practical compassion springing later on the Cellar, Gutter, and Casertti Brigade, which was conducted with such success by my dear sister the General and her Training Garrison girls. The work aroused attention, and was widely written and spoken about. Presently a point was reached where it was felt that it ought to be extended. Amongst others especially interested in it was a Mrs. Welch, a devoted but humble Soldier, and her husband, who also was a Salvationist. This good woman had been helping the Brigade. She came to me one day and said, 'I should so much like to do something for these poor people. Will you let me go and live in a slum? I would not be dependent upon you for support, when I want in your permission to go and live and work there for the Army.'"

FIRST SLUM POST

"As a result, I went with her to a densely-crowded area just off the Walworth Road, where we settled upon three rooms. Here the Welch lived for some time, and this was the

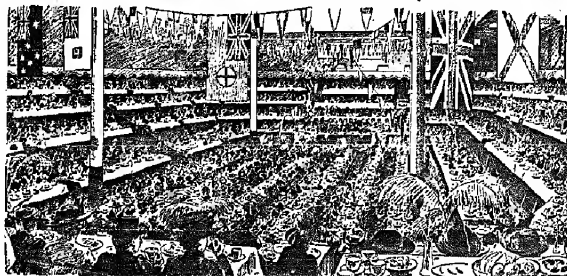
first regular Slum Post established by the Salvation Army—the forerunner of one of the most Christlike enterprises which perhaps the world has ever witnessed."

"You say, General, that in all this there was no deliberate planning on the human side of things, but all was by the providential leading of God?"

"That is just it—and through the humblest and simplest instrumentality. You know, and all the world knows by this time, what a marvellous network of mercy the Women's Social Work has become. Well, its establishment followed very similar lines to those I have been describing. To our Penitent Form at White-

corner of the globe, winning the praise and approval of even the enemies and blessings of ten of thousands of those who were once labelled 'daughters of shame.' Ah, the General added with shining eyes, 'the name of Mrs. Cottrell, that humble Salvation Army woman Soldier hidden away in her little home among the miles of East End houses, will be among those handed down in honour to posterity, revered for what she did and still more for the mighty work to which it led!'"

A moment later the General, who but a few hours before had concluded the inspiring Jubilee Two Days with God, and might well



A Sidelight on the Great Extent of the Women's Social Work Throughout the World

Gathering in Clapton Congress Hall of a thousand rescued women. Over ten thousand women and children pass through the Institutions of this branch every year.

chapel, from the earliest days, came numbers of poor girls, who, weary of life, looked to us for some means of enabling them to forsake their deadly calling. A kindly woman-comrade here, and another there, would fix up one of these poor creatures for a night in their own homes. But this was only a casual, uncertain, and often very inconvenient method of dealing with a growing problem."

MOVED WITH COMPASSION

"Presently a warm-hearted, motherly little woman, named Mrs. Cottrell, who had already consecrated her own 'front room' to this use, came to me and said, 'If only I had more room I could take these poor girls in for a few days and look after them until they could be passed to some "Home".' 'Very well,' was my answer. 'Take a larger cottage and we will help you.' It was done. Then, when this became crowded and the position inconvenient both for this dear comrade and her husband, we rented their little house, and they moved elsewhere. Mrs. Cottrell remained in charge, and presently, as the experiment extended, still another cottage was added."

"At this juncture, my dear wife, Mrs. Booth, was appointed to direct the new enterprise. She was horrified and amazed at what she soon saw and learned; so much so that she gave me little peace day nor night. Indeed, there was a sense in which her concern was so deep that it spoiled some of the happiness of our second year together. She not only wept over the endemism of degradation and misery of these lost women, but suffered intensely in realizing that so little was done for them."

"As most 'War Cry' readers will know, this work rapidly became not only one of the Army's greatest triumphs over evil, but one of its chief glories also, spreading to every

have been excused this fresh call on his time and strength, burst forth with:

"And what of the Army's Work for Prisoners? That, you know, originated in Australia. You remember the late Colonel Barker—himself an East-End convert whom we had sent out there? Well, through reading a newspaper account of a revolting crime he became interested in a murderer whose awful fate was laid upon his soul. He could not shake off the call of that poor sinner. He gained permission to speak with the wretched man in his cell, got him converted, and was allowed to accompany him to the scaffold. This event tremendously stirred compassion for the neglected and unfortunate class who occupied the prisons of that country, while on the other hand the authorities were much impressed with what he had been able to do in the case I have named."

"Thus concern was sought and obtained for him, and then for other Officers, to visit the prisoners. Soon Homes were opened for their reception, and the Colonel wrote to us in the Old Country imploring us to start something similar here."

SEEKING AND SAVING CRIMINALS

"Once more the voice of a wise leader came in, and gradually, not in this country alone, but in practically every country where our Flag was unfurled, this work of seeking the Salvation and reformation of criminals was established. Modified according to the varying national conditions, so that the lines differ widely from those adopted in Sweden or Great Britain, yet having in view the same objects, and inspired by the same burning spirit of love to God and love to man, this branch of Army endeavour has won universal acclaim and sympathy, and is probably de-

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signed to accomplish much more than yet seen. "Already, as you are aware, it has led to some striking off-shoots—efforts having a kindred purpose and aim. Such is the Reformatory Work for boys and girls which for some years has been carried on in Australia, and more recently in New Zealand."

"And the Shelters, General—one of the earliest and most typical institutions connected with the Army's Social Work?"

"Yes. The case was different with them, for it was on the dear old General's own initiative that the work began. But it was just as unpremeditated as the sections of which I have been speaking. I well remember the General coming home very late one night from Hastings or Portsmouth. He, as well as myself, was then living at Clapton, and upon my going over to see him early next morning, I found him in his dressing-room only partly dressed, and pacing the floor."

"I say, Bramwell," he cried as soon as he caught sight of me, referring to his journey from the railway station the night before, 'did you know that men slept out all night on the bridges?'"

"Well, yes," I replied; 'a lot of poor fellows, I suppose, do that.'"

"Then you ought to be ashamed of your-



Penitent Form Scene at the Blackfriars' Shelter

VI.—THE GREAT FIGHT FOR FREEDOM

Organized Forms of Opposition—The 'Skeletons'—Riots in Many Places—Salvationists Persecuted, Beaten and Sent to Prison

THERE is something truly Apostolic about the moving story of the persecution and opposition to which the Salvation Army, from its inception, was subjected. Although the General, in the present interview, was necessarily able only to indicate some of the principal aspects of a deeply interesting experience, and referring only to the United Kingdom, enough was said to establish a Jubilee claim for this also—that the Salvation Army has done and suffered much to gain the precious liberty enjoyed to-day in the Salvation of God on street and highway. Liberty, "bought with a price"—its possession adding yet another note in its ascription of praise to Him who giveth us the victory. From the first, also, the General shared in the buffets and buffetings that were the lot of the Movement. He was valiant in defence of his principles, suffered personal injury, and took an important part in the efforts which led to ultimate triumph."

"Would you be so good as to recall the more organized forms of opposition, General?" we asked. "The Skeletons, for example."

CREATED DISTURBANCES

"Well, the Skeleton Army," he replied, originated in Whitechapel. We were in the habit, as I have said before, of holding a great many open-air meetings, and no doubt, (this with a smile) "we did become to some folks something in the nature of a nuisance." Blended with other motives was doubtless a realization that this new and unorthodox organization was making trouble, and threatening the interests of certain vested evils. So some of the baser sort created disturbances at the open-air meetings, and then began to interfere with the processions, often throwing themselves on the ground so as to trip up the Salvationists, and in general acting outrageously."

"Just at this juncture, the police allowed this conduct and presently sticks and stones, refuse of every kind, and (grimly) cats and dogs came into play. Our Halls were invaded, windows and furniture smashed, and soldiers thrown among the audience. Still the police refused to move, and so this Superintendent Arnold proved himself an absolute enemy."

"It was at this juncture that the thing became openly organized. A band of young fellows united as a 'Skeleton Army.' They carried a flag which was shown a skull and cross-bones, sang ribald songs, talked blasphemous nonsense, and kicked up a row whenever we appeared, and sometimes when we did not!"

"None of this got into the papers, and the idea of a Skeleton Army to oppose the Salvation

Army was soon taken up in other places—Bath, Bradford, and elsewhere. Naturally the General appealed to the authorities, claiming our lawful rights with the enjoyment at which the rabble interfered, and pointing out that while he had a strong objection to presenting, the police should at least protect the women. In vain! Though there arose a small neutral body whose purpose was to attack the Skeletons in our defence, we discouraged it, foreseeing that it would lead to riots—which, later on, was actually the case in some districts."

"Thus the idea came to be widely entertained that we were lawful game, that the protection of the law was not for us, and though in a few places, including Whitechapel, some cessation of violence was presently secured, large numbers of people had the hellish firmly fixed in their minds that Salvationists could be attacked with impunity. So that for years we still had trouble."

"It was after considerable difficulty that we persuaded the then head of the Metropolitan Police, Sir Edward Henderson, to make a private inquiry as to what was going on. The result impressed him, and he ordered the worst offenders in the East End to be cautioned. All the same, the police were only half-hearted, and appeared rather to enjoy seeing our people harassed and beaten."

"An extraordinary and violent outbreak occurred at Haringstoke, even after some slight modification of the disorders had been wrought about in London. The mob practically took possession of the town, and their doings attracted the attention of the London Press."

"About this time Mr. W. T. Stead came to the Metropolitan from Darlington, having left 'The Northern Echo' to take up a position on 'The Pall Mall Gazette.' I called his attention to what was going on at Haringstoke, and he in turn interested Mr. John (now Lord) Morley, the then editor of the 'Pall Mall'—already a man of great influence in the literary, as subsequently he became in the political world—in the question. At our suggestion Mr. Stead made an independent investigation, and as a result a stinging article appeared in his journal. The first effect was to bring Mr. Superintendent Arnold to his knees! He came round to our Headquarters in Whitechapel to see us, expressed his regret at what had



The Sheffield Riots—On the Occasion of the Visit of the Founder and Mrs. Booth to the City a Mob Attacked the Procession

IX.—AMONGST THE YOUNG PEOPLE

Associating Service of God with Life of Happiness—Inspiring Children with Ideas of Sacrifice—A Call for Helpers to Win the Young for Christ

London—a enuvert who played a cornei, and whose name was Leedham, joined us. One day time he attended a meeting in the old White-chapel Hall, and I noticed him sitting in the gallery, having his cornei with him. I sent for him to come to the platform, and observed the effect his playing had upon the singing, and not least the relief which it afforded to the leader! Thus Leedham became the first man to blow a brass-instrument in the public service of the Army.

BRASS BANDS ON THE SCENE

"The ice was now broken. Other players were discovered. Not long afterwards the General paid a visit to Salisbury, where he met a convert of the Army, the son of a man who had been attracted to us but who was himself a member of a local chapel. This man and his sons played various brass instruments. But the General, although he realized somewhat the value of music to us, was cautious about the matter, and decided to go carefully. Accordingly, he invited these players to accompany him to one or two special meetings in the locality.

1. The Fry Family: Pioneers of Salvation Army Music

to our crusade, and from that day, I consider, the Army had become a mighty singing force in a sense in which it never was before.

OPENED THE WAY

"Believe me, that while I glorify God for all this, I look back with deep gratitude to those men of bold and emancipated spirit who have thus left their impress upon this Movement. It was they who opened the way by which it came, and by which it will yet reach, unnumbered multitudes.

not only in the direction I have indi-

"And another decisive departure?"
 "Was the adoption of musical instruments.
 Ah! this has indeed been a mighty, although a
 material, weapon. Who can estimate its value
 to the Army? Consider what it means to the
 soldiers, especially little boys. Take one illus-

"And not only in the direction I have indicated, but in the origination of measures for attracting the people, the Army is immensely indebted to a small group of daring men, of whom the late Major Corbridge was one. These staff officers struck away from the beaten track, Praise God! the Movement had before them already ready emancipated itself from the hypochondriacal bondage of the ordinary way-of-thought of that day. What those of whom I am speaking did was to help the whole concern into an atmosphere of freedom in attack which, until it frequently received the mathematics of the orthodox, brought within our reach the truth and the thieves, the vicious, the ignorant, the misled, and God for officers, by the sword!

AN UNSELFISH LOVE

Divine message of mercy speaking:

"Here, we had no means, we lamented at last, morning—although I myself played in the open air one of those wind instruments worked on one end and with the lips on the other, and which, by blowing, formed a triangle." (The general laughed heartily at the remembrance.) "So,"—thus the first musical instrument properly used amongst us, and which, I may say, was of this fashion: A man, a fiddler, whose name I do not recall, got a few other fiddlers together, and used them to help out the King's singing. The two or three fiddlers were not altogether approved of this, but it was welcomed by others, and so it became a feature of many East-End meetings. The example of our first fiddler was followed by others, and the fiddling continued, and notably by Dowdle, that well-known Army fiddler, whose fine spirit and splendid work did much to advance the Army's cause.

At the same time, the members of one of the first Corps opened apart from the East-End—

THERE is much to be grateful for in many aspects of our Children's, or—as we call it, our Junior Work. We do well to be glad. The old notion that religion does not touch children, except with a long note of propriety and silence and so forth, has gone—shattered, I hope, for ever! The still more disgusting opinion that all children are to be taught the theory of Christianity, and impart correct ideas about Joseph, the Passage of the Dead Sea, and the Ten Commandments, is also passing. Thank God, a hope—a real hope—for the children's Salvation, while they are children, is now being recognized, and especially in America, where our young people,

Perhaps this is not the place to do so, and yet I cannot refrain from expressing my admiration for our Local Officers, especially in their self-denial and often unnoticed toil in this depart-

The Salvation Army has had some things to do with bringing in the new ideas. We have led the way in associating in the children's mind the service of God with a life of happiness. We have shown how it was possible, even among the poorest and roughest of the populations, to join together in true worship and true obedience and true service with the highest music and singing and the brightest meetings and the glad-out-

And we have done more than this. We can be glad to having made, in 1930 or thereabouts, a claim to a distinct moral, in this matter upon this age in which we live. Thus:

We have established a great movement in the world for bringing children into a recognized fellowship with the Church of Christ, and have, in some measure, at any rate, revised the idea of child salvation.

We have shown that it is possible to inspire the young people with ideas of sacrifice for Christ's sake to a degree which has been unheard of since the early days of Christianity, when the child-martyrs were amongst the most glorious wonders of the saving and supporting grace of God.

We have shown also that the children of the vilest and lowest classes, as well as of others, can be used as channels of communication and salvation by which to reach their parents and relatives. We have done this in a measure which has never been heard of before, and we are convinced that by God's blessing it can be done on a very much larger scale than anything we have yet attempted.

I think I may say, then, that we have a right to rejoice. I think our Officers and workers have grounds beyond the common foe, glorifying God that we have been able to accomplish this work, and to establish an organization which bids fair to carry it on and to spread its influences throughout the world.

"Do Not Let the Children Forget God"

ment of Sals in activity. My comrades, your reward is sure!

But, Oh, what might be done! Oh, that I could reach and influence the minds and hearts of thousands who could I am sure, if they would be valuable helpers in this mighty campaign! I could, I would entreat them to come forward and make some effort instantly for the children's well-being.

thing more than this world even for the children. Come and help us to win them for Christ? Come and help us, I say, to save the children! Do not let them die without God while you are waiting for them to grow up. Begin with them where God begins, at the very earliest dawn of intelligence, and point them not merely to an historical Christ, but to a living, present Jesus who can save them from their sins.

Do not let them learn to depend upon the quarrel and hate one another, and hate God and His laws, before they have grown to man's estate. Let us take hold of them when their hearts are tender and their minds are open to the inspired words of truth, and cultivate what is noble and unselfish in them, and show them how their young lives may, even now, be laid as an acceptable offering at the feet of Him who gave His life for them.

Do not let them learn to live by trampling others down, and injure the nations, so common and so widespread in these days of competition, that it does not matter who goes under if only they can load and rise.

Do not let them learn to depend upon the labour of others, or to reap the fruits of other men's toil, or to pounce on those who happen to be latter off than they are. Teach them the nobility of work, and the glory of honest labour, and the true beauty and happiness of self-reliance.

ance and goodness. Teach them the contempt Jesus Christ had for merely "getting out" and being better off than their parents or those around them. Show them the old and forgotten lesson that *So many we consist not in the things that he pursue: Ah!*"

• Above all, do not let them forget God. It is very easy, alas! for them to do so many things. He is left out of the homes of so many, and left out of the schools, and left out of the books they read. Let us teach them about God, the great God, the only God. If only we begin soon enough, they will want to know Him, and if we fail, they will want to love Him. Let us bring them to God.

Yes, that is it! We must bring them to God
We must gather them into His Kingdom. We
must restore them to His family—broken up
now by the devastating hatreds of evil and the
ghastly plots of Hell. We must gather them to
God!

If you can help us, do! If you can come and give us your own service, Oh, do! If you can give us a little money to put up the buildings for them, where they may meet and feel at home and be blessed, please do, and God will crown your act with His blessing!

of Full Salvation by teaching it more and more explaining it in the meetings, writing in our papers concerning it, as well as by the continued testimony of those who walked with God in victory and triumphed over temptation. If you asked me whether this opposition injured us in any way, I should say that weak souls here and there were discouraged and gave up the pursuit of Holiness, while certain of the Officers were at least depressed or lost confidence in God's power. But we were enabled to meet on and over-

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presence of the allegation that we claimed what was called 'sinless perfection'—by which was inferred an imaginary condition of freedom from all infirmity, sorrow, or mistake. Our people were sneeringly called 'Perfectionists,' and their beautiful testimonies to the work of the Holy Spirit in their lives, 'blasphemous and false.'

our campaign a number of efforts have arisen—Holiness Conferences and Conventions, Higher Life and Forward Movements. And while perhaps many of the Christian friends who have been stirred in desire by the teaching of the Army have not gone full length with us, and others, alas! have given up after starting out to seek a life of liberty, there can be no question but that an immense impetus has been imparted to the spiritual aspirations and realizations of the Christian world as a whole.

"This glorious Truth was also met by those who taught an 'imputed righteousness.' Fallen man, they said, cannot, though redeemed and justified by Christ's death, be made free from sin. He is corrupt, and corrupt he must remain. But God has arranged to cover over this corruption with the robe of Christ's righteousness! So that although inwardly full of sin he shall appear to the Father, clothed with Holiness—the Father, General, in a teaching system of the awful teaching, once called it 'the dunghill religion'—a religion of covering over instead of cleansing; of hiding-up of sin instead of washing it away and making all things new.

"But the Army was secured in its proclamation

STAND AGAINST STRANGE DOCTRINE

"There is only one other difficulty which in time permits me to touch on now. I have in mind the plea stand we were compelled to make against the remaining forces of that strange doc-

